M 1800
Sunday, March 15, 1970
BARN
Lunch/Coffee

LUNCH

MR. NYLAND: Is it on?

Fred Goodall: Yes.

MR. NYLAND: So today is the beginning of a new series of tapes. Last night we finished with 1799. Today is 1800. Whatever numerologists can make of that - it is up to them. For me it is a continuation of what we have started with the seventeen hundred series, talking constantly about keeping your feet on the ground in the application of whatever you think Work means for you and in that kind of an application that you find out how little you know. So that the series of the last two or three months were devoted more or less cumulative to a continued description of how one thing links up with another. And there is at the present time, which some people may have noticed, a certain sequence in the way we have talked about certain things. It will continue to help to clarify, particularly in the practical sense, what is meant by progress of Work.

But, I don't want to talk about that now too much because we can reserve that for this evening again or for a Tuesday, because when we are at the Barn we want to consider the Barn and the activities in which we are engaged. And yesterday we talked about the contact with the different groups in different parts of the country, and the work that is necessary for some of us here to attend to it and to do it as well as they can; but also to

consider themselves, as it were, a part of such a group. And it will require a great deal of, I call it now, devotion. That there are certain things that I mentioned yesterday which may not be so easy for some for whom it is new to adapt themselves, and that they have a little trepidation about that. We will talk about it and see if perhaps we should make different arrangements, because it is quite possible. I want to keep it flexible.

I said yesterday that there are of course opportunities for people gradually to take part in these kind of activities which have to do with the contact with the outside world but on the basis of Work, and that gradually such opportunities when they come up, that then certain other people can also be engaged in it. Perhaps it is better if I make a little change regarding Santa Fe and Wisconsin--

(Oh, there we get again that same--our friend--Who is there in the neighborhood to chase him? It's a good thing that I am sitting next to Robert.)

We may make a little change. I listened to one of the answers of Peter Kaufman to Wisconsin; and since he was part of that group, I originally, as you know yesterday, I suggested perhaps he should take also, take over Santa Fe because he was there for some time. But now I have really the impression that he is more at home at the present time with Wisconsin. I don't think I ought to disturb that. It will leave Art in the position where I would like to have some work done by him if he wishes and it can be Santa Fe, too, which Fred Hamburg was going to take. But there is difficulty, of course, in knowing exactly how, and I would suggest that the two of them could work together so that

then we could straighten out, with myself, some of the difficulties that are involved.

For Art it will be difficult to know what to do and how to answer, because it's not a question that you think you can. Even if you feel that you have the ability for it, you may be quite mistaken. The requirement for answering tapes is a very specific one. It means that at a certain time when you listen to a tape you have to have a ready answer. And it has to be very clear in your mind that first you take in what is being said and that then almost immediately you have to formulate it in a certain way, because you cannot keep a tape going and not saying anything - when you stop it, you might lose the thread. And it does require an ability of which you don't know if you--really you do not know if you possess it until you have actually tried it. And it is quite different from even being an answerer or a mediator in some--moderator in some kind of a group where you have an audience to look at. This all goes, as it were, in imagination. And it has to be very clear in your head what you want to say in answer to certain statements that have been made. So I think that both Fred and Art will have a difficult time because of their own attitude towards these things, which also I think has to be learned.

So I would like Art to help in that Santa Fe. It leaves Santa Fe number one open and I would ask David to take care of that if he wishes. I think that it would be a very good opportunity for him, particularly since he knows Tom and Julie and he is a little familiar with some of the people who are there.

That is the only change so far that I would like to make, but it does not matter that we cannot make other changes

more and more convenient for those who will want to take the responsibility and cannot, and those for whom the responsibility would be useful even if they have a little fear in the beginning.

The activities that I want to talk about today is really our general setup of Work in the outside world. You see, we are faced again and again with the difficulties that are presented because we are starting many things on a shoestring. And although that is an excellent way of beginning and it does require a great deal of patience and hardships and perspiration, it may sometimes look as if the aim is not worthwhile. When one understands that one wants to do it in that way, because it's easy enough to spend money when one has it, it is very difficult to spend money when you don't have it. And a great deal then will come on the determination of several people that really they have to devote their time and thought completely to that what they are engaged in, to the extent, actually, that they can. And if economically they cannot do it, then of course they have to divide themselves and earn a little money and in their spare time happen to think to bring it up to a point where, gradually, that kind of an activity will start to furnish enough for them to live on. But so much depends on personal intitative.

We will open officially the office in Warwick tomorrow. And it does require part of my time to be there, because I would like to bring a little bit of a coherence among the few things that we are doing there, which of course is the Sound Workshop and the Bookstore and the Railroad Store. The office will be used as a central point particularly for construction work. Within a couple of weeks Robert will be back here at the Barn and not

have to spend his time too much in Carmel or Brewster. And it will change the situation a little bit, because Robert - I would like to ask him to take care of a great deal of the correlation between the activities, and particularly regarding construction, because more and more we have to see to it that the people who are working here are well enough housed, and that much of our attempts in order to help them to put their own little house in order and to make sure that it becomes liveable is a responsibility for the Barn as a whole, and most of that will fall under the question of construction or whatever may be as repair. I would like to extend that as well as we can and as long as we have people who are willing to work. That is, it is not always necessary to be around the Barn because if you go somewhere else you can remember the Barn as it is and then you can have the similar attitude even if you work in a different place. I would like to ask Robert to correlate those activities. And those who are in need of that kind of help, I would like them to tell Robert so that we then can organize for it and not be faced with it all of a sudden someone has a leaking faucet that ought to be fixed in a hurry.

Gradually it will be understood what is meant by Work as activity in contact with the outside world. More and more it will be understood that you will become dependent on the state of your own life, and that simply the extension in the application in the outer world depends a great deal on your own state and where you find for yourself, as a source, that what will give you the strength and with which you have then the wish to continue. Each time when you happen to think about the activities as a whole and belonging to the Barn, you should, as it were, have a viewpoint and

look at that as if day after day something new is still at stake with your own life. Very much, these kind of ideas refer to the state in which you are yourself: the way you come to work here on Saturday and Sunday; the way you will be able to work together; the way you consider your life. Because, you see, every once in a while we stand still. That is, at the Barn we stand still on weekends in relation to our daily life. And you have to take then what you can. And it is good for a group to have this fifty-fi--fifty-two times a year. Personally, you cannot afford it to stand still too often, because your life demands a great deal of you and you have to concentrate to see that you make ends meet and that you are in relation to different people with whom you work in the outside world - keep up a relationship which is useful to you - and also that you don't change over too soon but exhaust every possibility that exists before you go over from one job to another.

I'm thinking about how can every day be if I want to look at the day of activity for myself. I settle every once in a while in ordinary life for a day in a year. And when it is a year and it is then a birthday - you know it has been customary to talk about birthdays at a time when someone happens to have it on that day or in the neighborhood of the weekend. There was another person with a birthday, but she isn't here. Today it is Nicole. Again one asks, 'What does one do?' If I remember the different times I have talked about birthdays and then I would like to collect all the different sayings I have then every once in a while mentioned, it would become quite formidable of how to look at a birthday from different angles. But the principle always is the same: A birthday is a renewal day. One takes one's previous year. One draws it up,

collects it into one day, and then one faces a new year.

That is, as if the time which is the day before your birthday and the birthday itself, you turn around. You change, as it were, your vision, particularly when the birthday is an important one, when it is a quarter of a century, because it is a long time that one already has lived, and a century may be too long for a lifetime. And somewhere towards that when one goes two quarters, three quarters, I would almost say, one is very fortunate. The first quarter is always the period in which one leaves that what has been the experience during such a time. The second quarter has to be devoted to the application of one's knowledge as received, because much of that what has gone on during the firsttwenty-five years with a little experience here and there is not sufficiently digested. And it will take time to digest it to the next quarter of a century. So that when you reach the half-way mark, that then your life is completely settled as far as ordinary existence is concerned. And at twenty-five, having then the basis where one has come from, it can be utilized for the beginning of a spiritual life.

And this is really the wish that I would see, not only on birthdays, but on all kind of opportunities when we are busy and when we do certain things for the group, for ourselves, for the maintenance of Work, that you introduce more and more a spiritual quality. A man cannot live by bread alone. He has to have something to balance himself. His outside life, if it is only that that exists, it is only just a little mind and a little feeling, is going to throw him off balance as he goes along, simply because he cannot keep his interest in that. Everything will become repe-

titious and everything, particularly of outside life, will be destroyed in time. And the markings already are on the wall, that unless one wants to start at the point where that what has been done in the first twenty-five years can now be used for the application in ordinary life and introduce then a new element of stability. That element is spiritual life. It has to do with your inner Life, with your motivations, what you are essentially; what it is that really can give the tone and the quality to that what you want to do with your life in the future. And that is what I really mean when I talk about the activities that we are now engaged in. It needs a spiritual quality. And it is not a question of making spirit and using the word as such as if that then is a little bit strange to introduce it. I don't want to call it even religious. I call it simply a depth from where one wants to operate, because from there will come the devotion to what you want to do.

The second quarter is a question of devotion in (the) outside world, based on what you start with after twenty-five. I don't keep too strict to such times, but it may start a little early, a little later, but it belongs to the second quarter that your inner Life starts to develop the same way as it started to develop in the first quarter. So that in the third quarter, having finished to all appearances with the outer world and having reached a certain height, that then the third quarter will become the affirmation of your inner Life. The second quarter is to accumulate facts and data about the existence, and to learn how to feed it. The third is where you actually produce, in ordinary life as well as in inner Life in relation to others, that what is your own that you then wish to give.

One becomes, in Work, every once in a while self-centered. One has to take what one can without interference or without interfering with anyone else that you take it away from them. But you must feel that you are entitled to take for your own good because you wish to grow. Whatever it is that you want to take, consider it well enough that you are not selfish. It is right to be self-centered, but selfish means that you take and live your own little life and that you don't have much concern for someone else. It's very necessary to understand that particular property also when one is at the Barn. You come here at the Barn. It's not yours, but you can use it. And therefore it is not to be considered as if it is only for you. It is for many, and you have to tolerate each other. And you have to understand that that whatever you then use is ultimately for the sake of the maintenance of the Barn as a whole, and that you can profit by it, but you must not consider yourself just about the only person who goes his own way without paying too much attention and simply taking here and there without even leaving a tip.

The attitude that one should have in working together is constantly as if at such a time one wishes to share. I have this. You have that. Let's put it together. Let's see if there can be an average. The totality of a group having energy, having ambition, having ideals, in discussing, in working together, in consideration, adds up to a total quantity of material that can be useful. And then the group as a whole can divide that quantity by the number of people who are engaged in that particular kind of experience. That would mean that such a person becomes an average person regarding Work, nothing extra-ordinary, just a good man,

but this time with an inner Life that has a value and can speak up whenever it is necessary and not solely be dependent on that what he is in ordinary life. That can be left gradually. One can continue with it, and to fulfill obligations. The accent for oneself becomes more and more 'what is possible for the development of myself within myself?'

I say it is the beginning of the second quarter. The third quarter is the devotion towards God. It is then what one has accumulated and that then is placed in the service of something of much and much higher quality than man even for himself has reached. It is that kind of devotion in which the life when it lives long enough and when it is allowed to be lived on Earth should be devoted to the possibility, I say now many times, 'for the glorification of the Lord.'

I hope you will have a good afternoon, that every once in a while you think about <u>your</u> birthday and then are reminded of someone else; that only in thought you wish certain things for that person; that even you say, 'I wish to share that what I know is right for me.' And in the sharing you will not lose. You will gain without any doubt, because you will make yourself into a different kind of a person because of such a thought and such a feeling.

So - to the Barn, to the activities, to all people concerned, to the birthday child, to Gurdjieff.

COFFEE

MR. NYLAND: So we don't have to make it a spiel like last night every time. We will talk now about Work in accordance with your own experience, with the questions you have, and the sincerity. Particularly after last evening, I think there ought to be some inspiration in you. It is always difficult to know how much, for yourself, you want to give it. That even after a reminder like last evening - and you may feel then that it is really necessary - the next day your ordinary life takes over and all the different things by associations almost brush away what have been impressions of a different kind. And to bring them back is sometimes very difficult, because the wish to Work has to become part of your life. If it is not in your Being, it will gradually disappear, because when it is in your mind, too many other thoughts will come in and your feeling is not sufficiently vocal as yet; and it is not deep enough to retain it; and you cannot live on your emotional life, not as yet. You need your head and you still need your body. And before it becomes a part of your Being - where it should be because that is where the intensity of one's inner Life starts.

When inner Life starts in one's Being there is a kind of a voice in yourself that will have to admit that conditions in which you live in ordinary life are not right, not sufficiently right; that they are right of course for ordinary life and sometimes very good for that; and that a command is given to your--to your Conscience, that it is enough, you have enough. You're now ready to become grown-up. You should--you should leave 'child's play' alone, because we are like children compared to the possibility of

growing up to become a man. And whatever is the appearance in the body is so small compared to that what is really the essential part of oneself, and allowing oneself constantly to live on the surface without being affected too much, and sometimes being afraid and sometimes even allowing the time to go slow - all the kind of reasonings that you have for that: you really shouldn't hurry too much. Of course, the idea of tomorrow and tomorrow. But it won't help if you don't make up your mind today about something that could happen tomorrow. And for that you have to go deeper within yourself, and something has to be touched, as I say, which is the beginning of your Being in your inner Life. When it becomes part of you, it is no longer dependent on your thoughts or your feelings. There is something within which is your Life and your Life speaks. You have to allow it to speak. You cover it up all the time. All of us do that. And it is, I would almost say, quite easy to cover it up, because we don't have an Conscience about it.

Really to develop your Conscience in such a way that there is a recognition of the necessity for developing inner Life - when once that is accomplished, as I said yesterday, you go across the bridge and from then on you can rely that it won't leave you. But how far we are removed from that bridge! The temporary aim is to get to the bridge. It's a temporary aim while you go through the DO-RE-MI. The particular 'lights of Karatas' which are visible in the SOL-LA-SI can help you. Also the fact that God will be on the other side of the bridge can help you. But he won't come across it and you have to go there. A man has a certain capacity for the ability to free himself just a little. He was born with that. It was implanted in him at the time of conception through the Life

Force contained that, and it was the purest for them to be given as Life. And although it went into the procreation form, Life in essence remained. And it then became one's Magnetic Center from where a man starts to grow up physically. And Magnetic Center retains his essential Essence value. And when that starts to agitate, it starts to write on your Conscience. Or rather, if the Conscience is like a door which has to be opened, your Magnetic Center will start to knock from the inside. It wants to be let out.

How much attention you will pay to it depends a great deal of how often the possibility of real Life has come out in your ordinary life; that is, what kind of attempts have been made for real life within yourself to become known. How many circumstances there have been where it has had a chance to tell you that it existed. It's mostly in suffering that such things come out, in disappointments, in the inability to do certain things in accordance with what your mind wishes. And then when the mind is a little stupid or a person becomes a little impatient, he then has really no further time even to listen to what may be the result of the suffering within himself. For that one has to be very quiet sometimes in order, not so much to listen, but in order to give a chance to come for oneself in equilibrium. It won't come when you are in a chaotic state: too much tumultuousness, too many different directions that you would like to go to at once in the same way with everyone, the impossibility of sticking to certain things that you want to do without being affected by other thoughts; and then, of course, one deviates because you have no measure as yet what is the best thing to do.

All of that comes when your Inner Life starts to function, because then you gradually get a measure. And from the stand-

point of your Inner Life you start to judge what is the manifestation of your outer life. When that can begin, and I said when a little bit of Inner Life can enter into your manifestations, you become familiar with the possibility of deepening your outer life until it reaches within yourself.

I hope you have found something for that--for this afternoon of that kind. I hope you have allowed yourself to stand still, to break for yourself the monotony of mechanicalness, to see for yourself that you are a little instrument in the hands of Mother Nature, to come to the realization that you are manipulated. It's a terrible thing to say it even, that you are, without any question, under the influence of certain things that have been put into you. You have been fed by a lot of poison. And it has taken, and will take, a long time to eliminate it. And you have to find an antidote for the poison of your bringing up. It's really too bad that we are pawns in the hands of Mother Nature and that she plays with us chess and exposes us at certain times, and at certain times we are eliminated simply because Mother Nature is not always clever. And who will be the winning party? Mother Nature on one side of the chess board, the devil on the other. Who is cleverer? We are the pawns on the firing line. Gradually you could become a castle. You could even become a queen, maybe a king. But we are still ordinary human being and we have to fight it out right there. And the opposing party is also clever.

And who manipulates us? If we only knew. We will not find it as long as we remain pawns, because we are then in the service of Mother Nature. We will find it - there is at least a chance of finding it - when you want to go deeper than the play of the chess board; that is, when you reach the line closest to

you when you play, not the advanced line of the pawns. And there are the two things: the castles on each side. Those are the points that you have to understand that they can give you solidity, that there is something even in a chess board - even if you are not king or queen as yet - that the castle will help you. And you remember, when you play chess, a castle goes straight. It's not a horse. A horse jumps a couple of squares, but a castle goes straight lined, not diagonal. It's different.

All the different pieces of the chess board are in you - mostly as I say, the pawn quality. But there are other things that you also can hang on to. And when one talks about the castle one talks about the solidity of a man. The straightness of the line is that he is honest, that he has an aim and he goes towards it. And of course, he can jump over others and he can eliminate them, but his aim has to be there: that he can go and that he protects himself, if necessary with a few pawns who happen to be in the way, so that a castle cannot be taken. A castle protects the king.

Why the game of Life is arranged that way, one really doesn't know. You'll find the rules of the game when you play. You will not find it by just playing. You'll find it by moving the different pieces in relation to each other. It simply means that you will only find what you are by the accomplishment of yourself in different directions, and also in the utilization of everything which is now constituting you, what is making you - a little horse in you, without doubt. There is also a kingly and a queenly element. The queen can roam all over the place. The king can only move very slowly - one square at a time.

All these things are within a human being, and when one has an opportunity to Work; that is, to see yourself in a variety of different conditions - and that is why when one is working here, you can see yourself in different aspects and you can watch each other and you can derive benefit from the unconsciousness of someone else. You can see how in an unconscious state so much energy is lost - lost by yourself, lost by them - and that then the ability for a person to be able to utilize what is lost already for someone else, for someone else having lost it, it is as if it is in the gutter as far as that person is concerned, but you can pick it up.

This is the task of a Conscious man. He starts to eat with the crumbs off the table, but he keeps on eating. He is not going to use them for his own benefit. The property that he gradually receives from that kind of an eating is his Wish to sit at the table. It is not his Wish to utilize the crumbs already as if they are the final word, and then to try to attach a name to himself as having a few crumbs which he then blows up and it becomes hot air, and sometimes finds its place in the form of a book.

Remain simple. I ask you to remain simple regarding Work. I ask you to keep Work always at a certain place in your Conscience. I ask you not to misuse it in the future. I really beg you to see to it that your Conscience is clear enough, that these kind of ideas are not meant for the multitude, and that you have no right to talk about certain things which are not as yet palatible enough for those - even if you like them, even if you would like to tell them - that you must know that there is a certain time and a certain place only at which such things can be

discussed. We've talked about it before, because the difficulty in talking about Work in a variety of different aspects and different levels of understanding is not always right for all members of a group. But what I am now talking about is really that when you are--when you are growing up, when after some time you will leave and you go into ordinary life, that you always will hold to the sanctity of Work, that you will never allow yourself to misuse it, not in any kind of a form which your ordinary life may demand, not in any kind of writing when one writes about it flippantly and on the surface, not in any way regarding any form of art production, not in any way of philosophizing about Work. Don't allow yourself to take esoteric knowledge in vain. It is not right and it is sinful. It is not right, because it is not right for Work as it is meant to be. It is sinful for you because you sin against something that you should have kept for yourself. And when you manifest it in some way or other as a product of yourself and it comes out--I would say--under your name, it is not yours. It has been given only temporarily to you to help you to free yourself from the bondage of Earth. That's the purpose of Work. But you cannot take it as if it belongs to you already and then in that kind of publishing - and I take it now in the widest sense of the word, because even art or philosophy is so-called 'published'; it's not always a book that you write - one is not entitled to the usage of such Work for the outside world unless one is willing to pay for it with one's life.

I think these kind of ideas ought to be quite clear to you. There is a definite reason why we talk at meetings about the seriousness of Work. That it is necessary to remind you all

the time, because ordinary life will make you flippant. I said it last night: Don't become flippant too soon. There is no need for superficiality. A great deal of superficiality you can do away with. It need not belong to you all the time, and particularly when there is something that you have to digest. One has to have such tremendous patience in Work, and it's only--as I said--when playing the game you find out. Of course there is no master; there is only a hand that shoves you one way or the other. And you have to take it because you are under the law of Mother Nature. And if you allow yourself you are under the law of the Devil opposing Mother Nature. And the two of them they play chess with you.

Try to get out of it. (Yah.) (Turning of cassette.) Try to get out of the game. Don't allow anything to play with you. You want to grow up. You want to be able to say, 'Yes' and mean it. You want to be able to have patience, wait for your time. Try to understand what is taking place. In the first place in yourself, but also in others. Allow time for their growth. Give them, as it were, all the chance in the world, even when you sit on the sidelines and watch it, even if in that kind of an attempt one dies. Don't get up prematurely. Don't...(Is it all right? Fred: Yes sir.) Don't allow yourself to be hurried. There is always a time measure for every kind of a process. That is inherent in the process itself. It does not mean that it can be changed; that is, the velocity can be affected by changing of conditions - like in a chemical reaction. You can change that by increasing the temperature or by sometimes increasing pressure, or by sometimes reducing the air around it and let it take place in vacuum. If one knows that way of how to Work,

one then can adapt oneself to conditions, and one can adapt conditions to oneself. But that's a different kind of a game because you first must know the rules of the game which is being played with you and then you can become a master of your own game, but only after quite some time, having gone through a long period of being taught. When your eyes are open, that what is needed is to receive the impressions of yourself as you are being played with and to know then that the only way by which you can get out of it is first by the acceptance of that kind of a fact, because if you rebel you increase much more the desire on the part of Mother Nature or the Devil to hold on to you.

Between the two, one is your friend and the other is really your enemy. Both are ignorant of you. But if you can become - as I say - from a pawn a castle, Mother Nature will become your friend. The Devil will continue to oppose you. The Devil wants to play the game in his own way because he is only interested in involution. It is strange that the Devil is compensated by Mother Nature, but that's the case also within a man, because these are the two forces. What is in a man nature and natural is only the beginning to grow up into an unnatural force. At that point, then, Mother Nature can become your friend. And she will leave you after having educated you in the right way, allowing you to find out for yourself how the game is played. When once you confront her with that fact, that you tell her, 'I know all that. I don't have to stay here any longer, because all your tricks I know, and of course, I've lived under them and finally my eyes have opened up'; if you have that kind of a talk with Mother Nature, she will be very quiet, because she will have to admit that you have accomplished something that she would like for herself.

Mother Nature is the Earth. It is subject to laws of growth. Mother Nature is the evolution. The chess game is between the two: involution and evolution. It is the game which finally will decide which direction Mother Nature will go. We play constantly within ourselves a game of chess. It will be finally decided which way we will go. If we understand Mother Nature, we have a good chance. If we continue to adhere to the Devil the chance will be reduced, because although we remain part of the totality of all things, we will go down on the road of involution and finally, in accordance with the symbolism, reach a certain point of no return. That will be a growing point, involutionarily speaking, and it is still a remnant at that last moment where then Anulios can tell you, 'You are on the wrong road. If you can, turn back.'

When you link up with Mother Nature, and she recognizes in you her own aspirations - because for the wish for a man to become Conscious is an exactly the on--based on the same principle as Mother Nature wanting to become a planet - and there for that reason she will be your friend; that is, she will understand what you really mean. She will know--know that there is no further opposition because you have chosen the right side. The devil is lazy and you become lazy. Mother Nature is active. Mother Nature is cruel. Mother Nature has its own laws. Mother Nature kills. Mother Nature is selfish. Mother Nature has a great many forces which are too much for human beings. But we gradually start to understand that part of Mother Nature; as it were, we tame it. Mother Nature has a horse within, within its own existence, and mankind can tame that horse. But then when it has done that, and it has accomplished what one says, progress, then human beings stop that point. And Mother

Nature will not tell at that point because she is satisfied for you to continue just to live and to breathe and to eat and sleep enough.

What starts within a man when he starts to realize that he is being played with is the awakening up of his Magnetic Center and to give his Magnetic Center the possibility of seeing. That is, something is kindled in that so that the Magnetic Center starts to believe that it need not always be closed up. Whatever is the extra sensory perceptions of Magnetic Center, very little is known about that. But it is affected every once in a while by outside conditions of the world. And sometimes it's affected by the influences from stars, influences also within the solar system, influence of a cosmic kind. And if then at a certain time, fortunate for a person who possesses that kind of Magnetic Center, when it then is reminded of its own existence, as what it was in principle and what is is now and how it is now at the present time encased and is in a prison, then Magnetic Center has hope that it will be freed. If one compares it to the Sleeping Beauty, she has a dream in which she hopes that the Prince will come.

When one doesn't want to be played in a game of chess, you start your own game. You find out for yourself what are the pieces which have been playing and what are they within you. You judge by what other people do because they can help you in their unconsciousness. You are fed by the crumbs of the table of esoteric knowledge which every once in a while heppen to be falling off, because there is activity in esoteric life and there is also a certain spoilage that not everything that is esoteric is kept on the table only. It happens to fall off - partly because of the ignorance of some people who handle it. But whichever way it is, the

crumbs that fall off the table of someone else are lost to him, but they are not lost to you when you are Conscious and are looking for crumbs and are satisfied in the beginning with such crumbs because it will start to still your hunger - at least a little; and then having tasted that, you will know where you wish to go.

This is the potentiality then which in man is awakened. It is that what I call the knocking on the door of your Conscience. That from that time on something starts to gestate within you. And I hope then it will not leave you. I hope then that you can be patient enough, that you actually will continue regardless of where you are, because I hate it so often when people come and they are here for a little while - in Work I mean by that - and then after some time, for some reason or other, they just happen to go away. Also that I say is sinful because they forget how they were fed. They don't recall the fleshpots of Egypt. All they wish is to go to the so-called 'promised land'. But if they have forgotten too much they will not be able to get into the Holy Land and they have to stay outside. This is what I call the pity, of such people who just come and dip their nose in the water a little and snuff it up, or they smell flower and then they go and they have no time to make a beautiful bouquet of their life.

Why is it that one becomes impatient? That is why I warned you: try not to be. You will be impatient if you expect more than a crumb. If you think that you are entitled to a full loaf already, that is will--that will cause you to be impatient, because you have lost track of the process as it must take place. You have mixed the Laws of God with your own. You have not understand what the Laws of Infinity require, and you put in it the Law of your own finiteness and the mixture is not homogenous. And because of that,

you will have trouble because it will cause you to be impatient. And having tasted a little bit of that what was God-like and then having a crumb, you will wish, without doing any Work, for a loaf of bread, because you think then that God ought to smile on you. You think then that you are so wonderful that He has to recognize you, or sometimes you just don't think at all. You're stupid and ignorant. This is what I mean that the period before one reaches the bridge, you are not under the influence of God as yet. You're only under the influence of certain things that are taking place and make you a little bit more free within yourself. And the thoughts and the processes of your feeling will enable you then to have a little more insight and hope. And, I said yesterday, if the hope can be changed into Faith, then you will go ahead and stick to it, because then you will not forget and you will not misuse this kind of knowledge. Your Conscience will have to tell you when that particular process could set in. You have no right to talk about Work when you don't Work. Try to understand that as a requirement. Try to see it that there is no reason for you even to mention it or even to publicize it when you are not Working yourself, because in doing that one thing, you follow the least resistance road. Publishing a book on that kind of a basis is a work of the Devil. Publishing a book on the side of Mother Nature recognizes the Wish to Work on yourself, and then Mother Nature will illustrate your book with all the different manifestations of yourself which she, from her standpoint, calls 'natural.'

It is very good to see that, because we are so dependent on our ordinary life. We have nothing else really, not even to feel about, let alone to speak about or to experience, because inner Life is not developed. It is there potential - we know that -

a little bit of depth of feeling, every once in a while a shock of excitement, or sometimes even a recognition of that what exists and what one believes in all of a sudden ceases to exist and you're lost, suspended, not knowing which way to go and becoming a prey of the wind. When one comes to such conclusions, to know that your outer life is needed for you, you will not look down on it.

Try to become friends with Mother Nature first. Try to avoid catastrophes. Try to see that you're not dumb, that you don't expose yourself to unnecessary dangers. Try to learn from Mother Nature what made her be for whatever it is. Try to arrange your life in such a way that you can profit by your experiences in an unconscious state, always reminding yourself that you are now trying to play a game and this game - how will I say it now? - opposite you is GOD. He is also playing His game. You are trying to understand Him. If you understand Him, you will win. He will let you win. All He wishes is for you to have understanding. The Lord is not interested in winning a game from you. His idea is that at a certain time you may be ov--able to come over and join Him. For that, of course, you have to convince Him that you are worthy, and that conviction that He then will have will be based on your intensity of Work on yourself. But it does require first understanding of your natural being.

When you become friends with Mother Nature, she will tell you many things. All you have to do is to listen. You will have to see what is taking place as a law; you will have to try to understand that kind of a law, in yourself as well as in others--in other people's lives. You have to be friends with others so that you can see what they are, naturally, so that you can accumulate

many more facts about yourself which otherwise you simply assume to be. Question Mother Nature; ask her, ask her questions. Why is this and why is that? Because, she will answer when you insist. She is not going to be in your way when you join her. So that then, there is a pact between the two of you, like there is in a family when the mother is willing to educate her child because she knows that at a certain time she will have to let you go. And her education, if she is a good mother, will mean that she builds up in you self-respect, self-confidence, self-reliance, ability, and also she will tell you about patience, because you are young and you have to grow up, and it will take time.

And when you are on good terms with Mother Nature, she will show you, in all the different monuments of the world, that it took time to make things and to have now the products which sometimes are useful, but which are based on many, many years, eons of existence which in the time--the lifetime of the Earth are of course much and much longer than what we know with our lifetime. But we can profit when certain things over such long periods have deteriorated and now have become useful products for us, when we gradually know how to harness waterfalls and water, how we gradually understand a little bit more about electricity - Okidanokh - it is available for one. It is the understanding of laws. It is how different things are made and how they are related to each other. Mother Nature only tells you to be careful not to waste. She tells you, 'Look at your body; it's as beautiful as Nature itself. Don't waste it!' Waste becomes sinful if you know better.

Mother Nature brings you up to a point of knowledge. At that point you go out into the world. It is the outer world in which you want to try to find your inner Life. At that point Mother Nature gives you advice. She says, 'Don't wait too long for certain things that you cannot expect. Be careful in talking about your inner Life to other people because they will not understand you. But above all, if you want to grow, utilize all the facts which are now natural to you and which constitute knowledge within your brain and in your heart. See if you can possibly use them, and then reach understanding, because the understanding will help you to continue to grow further and to adapt yourself to the outer world as it happens to be.' Because knowledge will not get you very far. Knowledge will throw you back again, again and again into the lap of Mother Nature. But you want to get up; you want to get out; you want to leave that kind of a mother's hold; you want to get free from it; you want to find out for yourself what is it that you as a man can do when you wish to live and when you become responsible for your Life, and that in gratitude to Mother Nature, you kiss her farewell. That kiss is important. It is the acknowledgment that she is your mother. It's also the farewell, the gratitude that you have, what you are now, received from her by means of different biological laws; but nevertheless, that that what you are and with which you sail forth into the outer world is a world of discovery for yourself and you are grateful. And you are grateful every day of your life that you happen to exist and that you have a body which reminds you of the Earth.

The beginning of the life for a man is really when he starts to understand such relationships; that that what he wishes

to find, of course, is a loaf of bread; that the crumbs are only an indication of taste, and at the beginning all it can give him is a certain moment, and he hopes then that such moments can continue to exist further and further as he gets along with himself and as he can grow up, and as he wishes to partake a little bit more in a meal as given from the esoteric hierarchy; that one understands this, so that then in your daily life, you come--become much more part of something else and that your daily life is not any longer that what you are in a particular form you happen to walk on the streets, but that the combination, that is, that what is the same within each person, has a possibility of uniting, but not on the basis as yet of a natural law. It has to wait until the natural law has been, you might say, forgotten or at least has been undone. But during this preparatory period of your lifetime on Earth that what is needed is to develop certain things which are not material and which will then have a chance by means of their own extra-sensory perception.

But this extra sense is the fifth--the sixth and the seventh sense. It is that what is not natural for a man, but nevertheless is a means for him to develop further and to grow up. And it is on the basis of the sixth and the seventh sense that there can be a relationship between people. That is the form Life will take when a person starts to grow up and becomes less and less interested in his own manifestations, but becomes interested in that what is really the motivation of his manifestations which are his thoughts and his feelings. It is at such a time that a man becomes interested in finding out what is really the cause of his feelings, because this time, when he tries to look at it, he is a little bit

freer since he knows already what is meant by impartiality; and then the object, being his feelings which is then under observation, is not going to affect him as much anymore, because he knows he has to be impartial even to himself.

When a man starts to develop his seventh sense - his intellectual ability to be free from associations - he also looks at his brain. He can see his thoughts. They parade up and down. They play a part. They're on the stage one moment; the next moment they're behind the curtain. It is an interesting thing to see without giving undue attention to them, and not to valuate them too much because one might become partial by a certain train of thought in oneself which you happen to like because it's so clever, and at the same time it's so confusing because it does away with the prom-- problem of looking at that what is, instead of then looking at that what has been or what will come. The impartiality for your mind is that you understand then the moment of living.

But when one starts to become interested in the sixth and the seventh sense organs, one needs for that food. The food that is available and which will go into a Kesdjanian Body and which will go into an Intellectual Body or the Soul will have to come from the material that is on hand in a personality gradually changing over into an individual. Again it depends on how much of that kind of food is available. It depends on a person who has, at certain times, enough sexual energy and is able to produce it by his living and will have more of an accumulation of that when he Works; that when he says it is a law of God that part of this has to be used for the building of something else. It is the tithe in order to enable the church to be built. The Lord God requires this.

He tells you because now He is opposite you in playing the game. Mother Nature is already a little further away. You've left her. You still are with your own body. It is not any longer necessary to see it as a replica of the Earth. At the same time it happens to remain in existence and it still is productive. It still has its requirements; it still has material that can be useful for the formation of higher being bodies.

And it is then that this concept of Helkdonis and Abrustdonis strikes one as sexual energy going up further into the possible division wherever it is left in accordance with a certain numeral--numerology of number six. It goes into an entity which is called three, which entity as three is of a higher kind of quality not belonging to the Nature of--at all, not belonging to the Earth at all. It is used for the creation of Kesdjan. It is necessary again to understand how this kind of food can be used; and it is necessary to see how a person when he has a body is able at times to use his energy under the determination of his will for the purpose of the formation of something that is higher which afterwards will become - again temporarily - an Ark in which he can set forth when there is a storm which has destroyed everything. When this process starts to take place, Helkdonis is the substance for one's emotions. Abrustdonis is the substance which is also derived from the Holy substance of sex in order to feed the Soul.

This process takes place as you now play the game with the Lord. He lets you see how vulnerable you are. He makes you realize that the game that you have played first, or rather that was played with you and about which you knew a little bit, is now your own and that you now have to play it and that you're constantly

reminded of that what was unconscious; and that in the unconscious state and the laws that existed then, you now think that the same kind of law apply again and again in a Conscious state.

And this is exactly where you are wrong. Sex is for procreation if used right. Sex is not primarily for fun. Sex is a form of unity. Sex energy will give you the possibility of a higher form of unity in the development of an emotional body. I would not say as yet that it will give you that in the form of a Soul Body as Intellect, because we are so far removed in that kind of a development of an Intellectual Body that we are just like little infants, almost imps, in the presence of the possibility of becoming a giant of Consciousness.

So we don't want to talk too much. It is first this Helkdonis destined to be used by the Kesdjanian Body, destined to feed it, destined to become carried by means of Helkdonis, destined to have within oneself as a Kesdjan Body with Hanbledzoin as the way for further distribution through all the cells which then can start to form, to split off and form and receive light, and receive Life and receive energy, and receive in time the possibility of that kind of a potentiality to become within the Kesdjanian Body certain organs which again in their turn, and then whenever it is possible, will furnish the energy for the formation of one's Soul.

When you look at your ordinary life now and you can find for your ordinary life the necessity of building an inner world, that that what you are doing, do it well, that you are sure that you are doing the right thing with the expenditure of your energies, that you have thought it over well enough when you bark out upon one certain direction in which you want to go, that at

that time, one of the advices from Mother Nature is 'Keep on looking straight ahead. Don't be deviated.' If necessary, put on blinkers on the horse, so that you could become a castle. A castle is square, as you know from the pieces, of how they look.

In your life, tomorrow, again when you wake up, again will you make a promise to yourself, again when you have a chance to remember, when you look back on the weekend, when you say, 'What for?' How can I now, in my daily life, as I wake up, as I have to do this and that, as I have to dress--sometimes as I have to hurry, because I'm a little late or because there are different things that hold me up like a telephone call from a fool! Whatever it is that is tomorrow and whichever way you are, whichever way you will face your ordinary life then, try to remember at times that there is a possibility of standing still in the midst of your ordinary life. Stand still in front of a window, if you can. Put your hands on the, on the windowsill. Look out with your eyes as far as your eyes can go. If it is the country, so much the better; if it is hampered by skyscrapers, look above the buildings to the sky. Rest your eyes as much as you can. Don't focus them. Let your eyes be relaxed, and as you hold on to the windowsill, you say a prayer for yourself. You ask God, 'May this day be such a day that I can receive my daily bread', because that is what the loaf of the table means: the wish for you to create 'I', and by means of 'I' to learn how to live.

We won't see each other now for a week probably, at least not until you come to the Barn. I would ask you to take it as a task every day, just every day for two or three minutes, to start your day on a level. I ask you simply because I know that if you do, if you can do it, you will not forget so easily during

the day, and the level from where you start will extend a little bit more horizontally. It will not be so soon dragged down by the gravity of the Earth. You will be able to maintain yourself on a little platform. You will be able to go out into life and look at life from the platform, as if then you can have a perspective of seeing what is, you might now say, below you taking place, because you are still a little elevated. You don't have to come down as yet, because there is energy which has given you a little bit of a wing, maybe just one-half of one wing. You can keep on fluttering around a little.

It is so difficult to fly. It is so difficult to learn how to fly. But when you are a little bit of a bird, you can learn when just a little bit of the wings already are being formed - halfway off the ground, a little bit skipping, a little bit fluttering really to give your wings, your future wings, exercise. And at the same time you can chirp. It is not a song as yet. A long time before it will have a melody. A long time before you will really know what you are singing about. It's a long time before your Inner Life can come out in your song. There will be a chance and there will be an opportunity, but in the beginning, you murmur a little bit. It can go over in a little humming, like a humming bird, but that's only wings that move in the air. But when it becomes a vocal chord, when it becomes a song of Life, when it is for you that what is really the necessity of expressing your gratitude for seeing the sky and understanding why is Mother Nature the way she is.

And poor Mother Nature being bound herself, why is it that she has given her--that she has given me her blessing? Because I became for her the ambassador to go to Heaven and tell His Endlessness not to forget Mother Nature and the poor little Earth, so

that if there is a chance that He might forget, that I can implore Him, to tell, 'Many of my friends are still there; won't you be kind to send an ambassador to help them. Send them a message from your heart which they will receive in their head first, but the recognition of their emptiness will make it go down to their heart.' And after that everything will be safe because their heart is close to their Conscience; and when that has been touched, there is a chance that her own - and their own, because it applies both to Mother Nature and to the children of the Earth - that her Magnetic Center will be able to come out and then live up to the principle which constitutes the quality of that kind of energy, that it will live forever and ever.

So you see, it is now a big question why I didn't ask you for questions. Leave it alone, because that question, you will not answer and I will not give you the answer. Be whatever is, whatever it may be. Let it be for you in accepting that what is, to use that what is for becoming a being worthy to have the name of a Man.

Good night.

END TAPE

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